

பிற்காலத்தில் சிவன் விசயம் கோழன்
 உட்கார்ந்துள்ளார். இதற்குப் பின்னர் என்னை
 ந.சு. சுவாமிநாதன் "மதுரைப் ப.சு.சு.
 கோழன் கோழன் கோழன்" எனச்
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மேலும் அவை அங்கு வரவில்லை. அவை
 என்னுடைய 27.6 மீட்டர் திசை
 சீரமைப்பில் பழுது செய்யப்பட்டது. இதை
 பராமேஸ்வரர் மன்றத்திற்கு கொண்டு வர
 வைக்கவேண்டும் என்று சொல்லி
 கொடுத்தேன். இப்பொழுது அவை
 மன்றத்திற்கு வந்துள்ளது.

இப்பொழுது அங்குள்ள
 சிவன்மேல் புகழும் அது இவ்
 இவ்வாறுள்ள புகழும் அது
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 மீட்டர் 1, 2, 3, 4.6 மீட்டர்
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The Jaffna School

In times of yore, Lanka was a portion of India and the Tamil people occupied the land in large numbers. When it became an island, the constant Chola invasions of the island are matters of history. That part of the island known as Jaffna was a gift to a Yal Panar, and came to be colonised by the people of the Coromandal Coast. Colonised by the Tamils, Jaffna has produced a number of scholars and men of letters and contributed much to Tamil Literature. Of the Jaffnees confined to the island itself, barring those that have made a mark in India, the poets whose names are given below have been illustrious as bards and they include Hindus and Indian Christians.

1. Muthu Rajar has given the history of the occupants of the island in his poem 'Kailaya Malai'.
2. Senathi Raja Mudaliar, son of Nellainatha Mudaliar of Iru-palai was a pupil of Kulankai Thambiran and Chitrabala Pulavar. He was also the guru of Arumuka Navalar, Saravanamuthu Pulavar, and Ambalavana Pandithar. It was he that spread grammatical knowledge in Jaffna. He took a leading part in the compilation of a Tamil Dictionary.
3. Muthukumara Kaviroyar of Sunnakam was 'guru' to Rao Bahadur Damodharam Pillai and author of 'Jnanakummi', 'Aiyandar Unjal', 'Nataraja-Patikam', etc. He lived till 1859.
4. Mayil-vahana Pulavar, a pupil of Kulankai Thambiran, wrote a poem 'Puliyur Yamaka Anthathi' and a history of Yalpanam.

5. Jaga Raja Sekhara Mannar, of Nallur in Jaffna, was the second son of Kanaka Suriya Singai Arya Mannar, and did much to improve Tamil school books. He established a Tamil Sangam and encouraged pandits and composed Dakkana Kailasa Puranam. The pandits who were his proteges eulogised him in Jagaraja Sekhara Malai. He lived in the first quarter of the 16th century.
6. Kathiraivel Pillai, father of the hon. Bala-Singam Pillai, compiled the Tamil Sol Akarathi published by the Tamil Sangam at Madura. It was, however, not a complete work.
7. Kumarasinga Mudaliar of Udupitti was the father of Judge Kathiraivel Pillai. He composed the 'Arul Ambala Kovai' and a drama 'Indra-Kumara Natakam. He lived till 1876.
9. Sadhasiva Pillai, a Christian of Manippay, was the Editor of Udaya Tharakai, and died at the beginning of the 20th century. His works are Vellai Anthathi, Nanneri Malai, Nanneri Katha Sangraham, Thiru-Bathakam, and Pavalar Charitra Dipakam or the galaxy of Tamil Poets.
10. Chidambaram Pillai, A christian of Senkuveli, compiled an Anglo-Tamil Dictionary and was a colleague on the staff of Winslow's voluminous Dictionary. He compiled an anthology of Tamil verses from Ramayanam, Bharatham, etc. and a Tamil Vyakarana. He lived till 1889.
11. Ambikai Pakar of Inuvil was a good grammarian and Siddhanta Scholar. His prose rendering of Sulamani is well-known.

12. Murugesha Pandithar of Sunnakam passed away at the beginning of the 20th century after having been a Pandit at Kumbakonam, Chidambaram, Tiruppattur, Madras, etc. He was 'guru' to Saravanamuthu Pulavar, a Siddhanta lecturer. His 'Neethi Nooru' and his 'Unjal' and 'Pathikam' are good in their kind.
13. Saravana Muthu Pulavar of Nallu in Jaffna, was one of Senathi Rajah's pupils and distinguished himself as a controversialist. Among his works may be mentioned Atma Bodha Prakasika and Vedanta Swayam-Jothi. He lived till 1851.

ARUKUKA NAVALAR (1822-1876).

Arumuka Navalar, born at Nallur in Jaffna, was the last of the six sons of Kanda Pillai and Sivagamiar. He learnt Sanskrit and English and became Tamil tutor to the Rev. P. Perceival. He helped his pupil in translating the Bible into Tamil and accompanied him to Madras. In 1845, he returned to Ceylon and devoted thirty-two years of his life to develop and diffuse Saiva literature and religion by establishing schools and delivering lectures. He attacked Saivas and Christians and impugned what he called their blind faith or superstitions. He started a printing house in Madras and edited carefully about 70 works on good paper and in clear print, so much so that 'Navalar Padhippu' almost came to mean a good edition well got-up. Among his editions may be mentioned Kanda Puranam, Sethu Puranam, Kural with Parimelakar's commentary, Tholkappian with Senavaraiyar's commentary,

Ilakkana Kothu, Ilakkana Vilakka Suravali, etc. He wrote some school text books in prose of which Bala Padam in three parts has made a name for itself. He rendered Periapuranam and Chidambara Manmiyam into good Tamil prose.

As a poet, he wrote a few songs and occasional verses. It is said that when he was engaged in composing Thevakottai Puranam, of which only 500 stanzas are now available, he passed away. He was about 54 when he died.

The title of 'Navalar' was conferred on him by that great scholar and philanthropist, Ponnuswami Thevar of Ramnad for his fervid eloquence. The one object of Navalar's life was to place his mother tongue in its pristine purity and restore the Saiva Siddhanta to its place as one of the oldest of the religions.

பாண்டி நிலநிலைகள் 3 பகுதிகள்.

- 1) Link between India & Ceylon
over the Alps.
- 2) Contribution of the Jaffna School
for the renaissance in Tamil literature.
- 3.) Tamil Scholars of Jaffna in the
~~late~~ last century.
- 4) The place of Sri Arumuga
Navalar among the makers
of modern Tamil.